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THE AMERICAN BOARD MISSIONS IN INDIA AND CEYLON

From the Annual Report of 1922

Stations: Location and Special Work of Missionaries

MARATHI MISSION

Bombay (1813). — *Rev. William Hazen*: Principal of the High School and Primary School for Boys and Girls. *Mrs. Florence H. Hazen*: Assists in educational work. *Miss Anna L. Millard*: In charge of the School for the Blind. *Miss Ruth V. Simpson*: Girls' High School and city schools.

Ahmednagar (1831). — *Robert A. Hume, D.D.*: General evangelistic and literary work; professor in Divinity College. *Mrs. Kate F. Hume*: Acting Principal Women's Bible Training School; Bible women and work for women. *Rev. Henry Fairbank*: Principal of the Divinity College; in charge of Kolgaon District work; community work; mission secretary. *Mrs. Mary E. Fairbank*: Farrar School for Hindu girls. *Mr. Charles H. Burr*: In charge of Boys' High School and industrial work and Jeur District work. *Mrs. Annie H. Burr*: Assists in boarding department. *Rev. Wilbur S. Deming*; *Mrs. Elsie S. Deming*: Acting Principal of the Union Normal Training School. *Miss Clara H. Bruce*: Principal of the Girls' High School. *Miss Frances B. Woods*; *Miss Carolyn D. Smiley*: Teachers in the Girls' High School.

Sirur (1841). — *Rev. Edward W. Felt*; *Mrs. Rachel C. Felt*: Evangelistic and educational work.

Satara (1849). — *Miss Belle Nugent*: Educational work. *Miss L. Lillian Picken*: Station and evangelistic work.

Vadala (1857). — *Rev. Edward Fairbank*: Evangelistic and educational work in station and district. *Mrs. Mary C. Fairbank*: Girls' School and evangelistic work for women. *Rev. William H. McCance*; *Mrs. Mary B. McCance*: Evangelistic and educational work.

Rahuri (1860). — *Rev. Joseph L. Moulton*; *Mrs. Florence H. Moulton*: Evangelistic and educational work of station and district.

Sholapur (1862). — *Mrs. Frances H. Gates*: Evangelistic work; Bible women; Little Boys' Orphanage. *Rev. Arthur A. McBride*: Oversight of Criminal Tribes' Settlement; Mission treasurer. *Mrs. Elizabeth V. McBride*: Woman's work in Settlement. *Rev. Richard S. Rose*: In charge of Barsi and Mogalai District work; Boys' Station School. *Mrs. Isabella B. Rose*: City schools. *Miss Esther B. Fowler*: Principal of the Woronoko Girls' School. *Miss M. Louise Wheeler*: Principal of the Mary B. Harding Kindergarten Training School. *Miss Ella C. Hoxie*: Educational work in Criminal Tribes Settlement.

Panchgani (1879). — *Mrs. Hepzibeth P. Bruce*: Retired missionary.

Wai (1892). — *Lester H. Beals, M. D.*; *Mrs. Rose F. Beals, M. D.*: Physicians in hospital; general medical work. *Walter F. Hume, M. D.*; *Mrs. Florence M. Hume*: Physicians in hospital; medical work. *Miss Jean P. Gordon*: In charge of station and village schools; Bible-women; Widows' Home and Orphanage.

Barsi (1913). —

Poona. — *Miss Maude Taylor*; *Miss Sarah D. Twitchell*: Nurses; language study.

On Furlough. — *Rev. William O. Ballantine, M.D.*; *Mrs. Josephine L. Ballantine*; *Mrs. Katherine V. Gates*; *Ruth P. Hume, M.D.*; *Miss Emily R. Bissell*; *Rev. James F. Edwards*; *Miss Eleanor Foster*; *Miss Elizabeth Johnson*; *Miss Gertrude Harris*; *Miss E. Loleta Wood*; *Mrs. Florence B. Lindstrom*.

Associated with the Mission. — (Ahmednagar) *Harriet J. Clark, M.D.*: Physician in the hospital. *Mr. James S. Parker*: Instructor in Boys' High School. *Mrs. Edith H. Smith*; *Miss Margaret S. Welles*: Teachers in Girls' School. (Bombay) *Mr. Wendell C. Wheeler*: Instructor in Boys' High School. (Sholapur) *Mr. and Mrs. H. H. Strutton*: Criminal Tribes settlement. *Miss Fulcher*: Work for Zenana Bible and Medical Mission. (Vadala) *Mr. Robert W. Fairbank*: Anglo-Vernacular and Station School.

Of those on furlough Miss Smiley and Mrs. Smith have returned to their regular posts. Mr. Edwards is taking his regular furlough in England and the United States. Dr. and Mrs. Ballantine delayed

their furlough until late in 1922. Unusual sickness has compelled several missionaries to come to America; Miss Harris, Miss Wood, Miss Johnson and Miss Foster. Miss Agnes Inglis has completed her year in Bombay. Mrs. Lindstrom has withdrawn from the Mission owing to the death of her husband and is now in America. Rev. and Mrs. Henry Fairbank, Mr. and Mrs. Burr, Mr. and Mrs. McBride, and Mrs. Frances H. Gates are expecting to come to America in 1923. The mission mourns the death of three missionaries, Miss Minnie L. Sibley who was lost at sea on May 20, 1922; Rev. Lorin S. Gates, who was killed at Bijapur, India, on September 7, 1922; Mr. Emil Lindstrom who died in Bombay on December 15, 1922. Mr. and Mrs. McCance have been located at Vadala to be associated with Mr. and Mrs. Fairbank; Miss Simpson is at Bombay. Miss Caroline A. Welles was married to Dr. Francis D. Ellis, Jr., of the Presbyterian Mission in 1922. The new missionaries are, Miss Maude Taylor and Miss Sarah D. Twitchell, two nurses, who are studying language at Poona; Mr. James S. Parker, who has taken the place of Mr. Winfield Q. Swart who has completed his term of service in the Ahmednagar High School; Mr. Wendell C. Wheeler who is on term service in the Bombay High School.

STATISTICS (1921). — There are 12 stations; 151 outstations in a field having a population of 1,540,000. The missionaries: 12 ordained men; 3 unordained; 14 wives; 22 single women; total 51. Associate workers 9. The Indian force includes 43 ordained preachers; 43 unordained preachers; 287 men teachers; 146 women teachers; 54 Bible women; 78 other workers; total workers 651. The Christian work is carried on in 202 places of regular meeting and 67 organized churches of which 9 are self supporting; with 175 Sunday schools with a membership of 6,964 and in 35 Christian Endeavor Societies with a membership of 1,425. During the year 435 were added to the church roll by confession and 73 by letter, making a total of 508. The total membership at the end of the year was 8,980. These Christians live in 423 villages. The total Christian community numbers 15,881. The educational work shows 5 theological and training schools with 97 students; 9 secondary schools with 573 boys and 208 girls, making a total of 781. 174 primary schools with 4,357 boys, 2,339 girls; total pupils 6,706. 10 kindergartens with 300 boys and 328 girls; total pupils 628. 10 industrial schools with 330 pupils. The total schools are 208 with 5,381 boys; 2,963 girls; 221 others receiving education, making a grand total of 8,565.

The medical work is carried on in two hospitals and 4 dispensaries where the new patients were 10,440 and the total treatments, 34,276. The patients divided according to religion are as follows: Hindus,

13,658; Mohammedans 1,953, Christians 7,787; Jews 522; others 484. The contributions from the Christian community to Christian work amounted to \$2,396; to education \$4,084, making a total of \$6,590. The government grants to the different schools totaled \$13,500.

MADURA MISSION

Central Local Council (1834)

Madura, Pasumalai and Tirumangalam (West)

Madura. — *Rev. William W. Wallace*: Acting Principal of the American College. *Mr. Edgar M. Flint*: Teacher of chemistry and physics in the American College. *Mrs. Susanna Q. Flint*. *Mr. L. Curtis Guise*: Teacher of History in the American College. *Mrs. Nettie B. Guise*. *Rev. Albert J. Saunders*: Teacher in the American College. *Mrs. Jessie M. Saunders*. *Rev. Edward L. Nolting*: Warden American College. *Mrs. Ida. W. Nolting*: Assists in work for students. *Miss Eva M. Swift*: Principal of the Lucy Perry Noble Bible Training School. *Miss Mary T. Noyes*: Principal of the Girls' High School and Normal Training School, Capron Hall. *Harriet E. Parker, M. D.*: Physician in charge of Hospital for Women and Children. *Miss Mary M. Rogers*: Nurse; training of nurses. *Miss Mary M. Root*: In charge of Bible women's work of Madura City and villages. *Miss Martha M. Van Allen*: Teacher in the High School, Capron Hall. *Edward W. Wilder, M. D.*, *Mrs. Harriet W. Wilder*: Physician in Albert Victor Hospital.

Pasumalai. — *John J. Banninga, D. D.*: Principal of the Union Theological Seminary; Mission secretary. *Mrs. Mary D. Banninga*. *Rev. John X. Miller*: Principal of the High School. *Mrs. Margaret T. Miller*. *Mr. James H. Lawson*: Chairman of the Building Committee; superintendent of the Manual Training Department in High School; mission treasurer. *Mrs. Frances E. Lawson*. *Rev. James H. Dickson*: Acting Principal of Normal Training School; manager of Trade School and Lenox Press. *Mrs. Frances H. Dickson*: In charge of Kindergarten Department of Training School.

Tirumangalam. — *Rev. Raymond A. Dudley*: Evangelistic work in the Local Council. *Mrs. Katherine C. Dudley*: Boarding School work.

EAST LOCAL COUNCIL (1835)

(Manamadura and Melur)

Manamadura. — *Rev. C. Stanley Vaughan; Mrs. M. Ella Vaughan:* Chairman of Madura Church Council; in charge of Leper Asylum.

Melur. — *Rev. Frank Van Allen, M. D.:* Medical work.

NORTH LOCAL COUNCIL (1836)

(Dindigul and Palni)

Dindigul. — *Rev. Willis P. Elwood:* Chairman of the North Church Council. *Mrs. Agnes A. Elwood:* Supervision of schools and Bible women.

Palni. — *Rev. Edward P. Holton; Mrs. Gertrude M. Holton:* Evangelistic work in Local Council.

SOUTH LOCAL COUNCIL (1839)

(Aruppukottai, Tirumangalam East and Kamuthi)

Aruppukottai. — *Rev. Emmons E. White:* Chairman of the Local Council; in charge of Bates Evangelistic work. *Mrs. Ruth P. White:* Boarding School work. *Miss Catherine S. Quickenden:* In charge of Woman's Department. *Miss Bertha K. Smith:* Associate in work for Bible women and Hindu Girls' Schools.

WEST LOCAL COUNCIL (1839)

(Kodaikanal, Periakulam and Battalagundu)

Kodaikanal. — *James E. Tracy, D. D.:* In charge of Sanatorium; district work. *Mrs. Fanny S. Tracy:* Oversight of Bible women. *Rev. Clarence E. Wolsted; Mrs. Mabel E. Wolsted:* Language study.

Battalagundu. — *Rev. Burleigh V. Mathews:* Chairman of West Local Council; district missionary. *Mrs. Pearl C. Mathews:* In charge of Boarding School and women's work.

ARCOT COUNCIL

Bangalore. — *Rev. David S. Herrick*: Professor in United Theological College. *Mrs. Dency T. Herrick*.

MADRAS COUNCIL

Vellore. — *Katharine B. Scott, M. D.*: Teacher in Union Women's Medical College.

On Furlough. — *Rev. Franklin E. Jeffery*; *Mrs. Capitola M. Jeffery*; *Rev. James M. Hess*; *Mrs. Mildred W. Hess*; *Mrs. Genevieve T. Wallace*; *Rev. Azel A. Martin*; *Mrs. Emma W. Martin*; *Mr. Lloyd L. Lorbeer*; *Mrs. Elva H. Lorbeer*; *Rev. John E. Chandler*; *Mrs. Henrietta S. Chandler*; *Miss Gertrude E. Chandler*; *Miss Katie Wilcox*; *Miss Edith M. Coon*; *Mrs. Harriet S. Zumbro*.

The missionaries on regular furlough are Mr. and Mrs. Hess, Mr. and Mrs. Martin, Mr. and Mrs. Lorbeer, Miss Wilcox and Miss Coon. Mr. and Mrs. Jeffery have had to extend their furlough owing to health conditions. Miss Swift and Miss Quickenden have returned to their work in Madura and Aruppukottai. Mr. and Mrs. Chandler, Miss Chandler, Mr. and Mrs. Guise and Mrs. Zumbro are to take their furloughs in the spring of 1923. The untimely death of Rev. William M. Zumbro in Madura on October 17, 1922, leaves vacant the principalship of American College, which position Mr. Wallace is filling acceptably. Mr. and Mrs. Dickson having resigned from the work in Calicut have been located at Pasumalai with work in the Normal and Trade schools. Dr. Van Allen has resigned his position in the hospital at Madura and is living in Melur. Miss Rogers has returned to her work in connection with the woman's hospital in Madura. Mr. and Mrs. Vaughan after taking an extended furlough have resumed their work at Manamadura. Mr. and Mrs. Wolsted are on the field and are taking the first year of language work at Kodaikanal. Miss Olea Sands has not gone out to India and Miss Sarah Twichell did not go to Madura, but joined the Marathi Mission. Dr. Edward W. Wilder and Miss Harriet M. Wyman were married on January 15, 1923.

STATISTICS (1921). — 11 stations; 504 outstations; population of field 2,575,000. There are 21 ordained missionaries and 5 men unordained; 24 wives; 14 single women; total missionaries 64. The

native force includes 27 ordained preachers; 130 unordained preachers; 309 men teachers; 242 women teachers; 53 Bible women; 84 other workers; total workers 845. Christian services are maintained in 504 places of regular meeting. Villages in which there are Christians number 595; organized churches 32; communicants 9,014 of which 4,766 are men and 4,234 are women. Total number added to churches during the year 970 of which 589 were by confession, 333 by letter and 24 by restoration to the roll. The net gain in membership was 302. The total Christian community numbers 26,111, a gain of 998. There are 278 Sunday schools with a membership of 11,195, and 546 teachers; 308 Christian Endeavor Societies with a membership of 10,623. The average Sunday attendance at service is 13,698. In connection with the evangelistic work of the churches there were 105 itineracies in which 1,265 separate villages were visited and the message was given to 175,628 hearers. The Bible women had on their records 3,981 names; 3,095 were under their instruction, and they had 97,720 hearers. The educational work in the region is carried on in 5 theological and training schools with 781 students; 1 college with 375 students; 2 secondary schools with 1,031 pupils; 236 primary schools with 12,201 pupils; total under instruction 14,388. The medical work is maintained in two hospitals in which there were 1,960 in-patients, and two dispensaries with 14,771 patients. The total treatments were 38-495. The book distribution shows 362 Bibles sold or given away; 342 Testaments; 11,900 Bible portions and 81,404 tracts and hand bills. The contributions of the Christian community for Christian work were \$8,349, and for education \$22,578, making a total of \$30,927.

CEYLON MISSION

Vaddukoddai (1817). — *Rev. John Bicknell*: President of Jaffna College; Mission secretary. *Mrs. Nellie L. Bicknell*: Work for women and students. *Mr. Carl W. Phelps*: Teacher of science in Jaffna College. *Mrs. Mary M. Phelps*.

Manepay (1831) —

Uduvil (1831). — *Miss Lulu G. Bookwalter*: Principal of the Girls' Boarding School. *Miss Lucy K. Clark*: Teacher in the Girls' Boarding School.

Inuvil (1831). — *Miss Susan R. Howland*: Evangelistic work for women.

Tellippallai (1831). — *Mr. William E. Hitchcock*: Mission Treasurer; general work. *Mrs. Hattie H. Hitchcock*: In charge of Bible women.

Uduppidi (1847). — *Mrs. Clara P. Brown:* General Evangelistic work.

On Furlough. — *Mr. Charles W. Miller; Mrs. Edith C. Miller; Mr. Arthur A. Ward; Mrs. Alice B. Ward; Isabella H. Curr, M. D.*

Associated with the Mission. — (Vaddukodai). *Rev. and Mrs. Max H. Harrison:* Science teacher in Jaffna College. *Mr. Edward G. Nichols:* English teacher in Jaffna College. (Uduvil) *Miss Alice M. Vogt; Miss Hacker; Miss Grace E. Pugh:* Teachers in the Girls' School. (Uduppidi) *Miss Houston:* Educational work. (Inuvil) *Evelyn A. Rider, M. D.:* Medical work in McLeod Hospital.

As announced in the previous report Miss Clark has returned to Ceylon, but Mr. and Mrs. Miller continued in America while he was studying for his Master's degree. They expect to be on the field by the fall of 1923. Mr. and Mrs. Ward and Dr. Curr have entered upon their furlough. The furlough for Mr. and Mrs. Bicknell is due in 1923, as well as Miss Howland's, which is over due. Rev. Max H. Harrison of Jaffna College and Miss Minnie K. Hastings of Uduvil were married on August 30, 1922. Miss Brown is in Uduppidi instead of Uduvil, and Mr. and Mrs. Hitchcock are located in Tellippallai. Dr. Evelyn A. Rider, who was in the hospital in Madura, has been supplying in the hospital in Inuvil during Dr. Curr's absence on furlough. Dr. and Mrs. William J. Jameson who are under appointment to the hospital at Manepay have gone to England in order that he may qualify for practice in British territory. They expect to be on the field by the fall of 1923. Miss Grace M. Vining has been appointed as a teacher in the Uduvil Girl's School and expects to go out in 1923.

Statistics (1921).—Six stations; 42 outstations; population of the field 190,000. Missionaries: 1 ordained; 4 unordained; 5 wives; 6 single women: total, missionaries 16; associate workers 8. The native forces number 11 ordained preachers; 12 unordained preachers; 306 men teachers; 173 women teachers; 36 Bible women; 43 other workers; total workers 581. The native church is represented in 42 places of regular meeting where there are 21 organized churches, 11 of which are self supporting. The communicants are 2,482 of which 90 were added to the roll during the year, a net increase of 35. The total constituency is 9,244. There are 58 Sunday schools with a membership of 2,888 and 8 Christian Endeavor Societies with a membership of 231. In connection with

the educational work there are 2 training schools with 61 students; 1 college with 60 students; 12 secondary schools with 1,519 boys and 640 girls; 97 primary schools with 5,052 boys and 3,933 girls; 3 kindergartens with 149 pupils; total schools 112 with 11,414 under instruction. The native contributions to church work amounted to \$7,477; for educational work \$15,232; for other objects, \$1,403; total contributions \$24,112. There are 2 hospitals which took care of 2,962 patients; 3 dispensaries with 6,834 patients; total treatments 16,518. In the publication work pages printed on the Mission Press were 3,000,000.

INDIA AND CEYLON

Overcoming Obstacles

When one considers the difficulties in the way of mission work in India, difficulties in bettering the conditions of life, uplifting the thoughts of the people and purifying motives and aims, it is hardly to be expected that the record of any one year should show startling progress. The wonder is rather that gains are noticeable and that the Christian movement has made substantial headway during the twelve-month; for there are real and serious obstacles however you look at the enterprise. First of all there are the climatic conditions; the enervating heat, the meager and uncertain rainfall with its constant menace of failing crops and resultant famine; the common and severe poverty of the masses of the people, with its attendant foes of dirt and disease; a poverty so keen that people are kept always on the edge of want with nothing laid by for emergencies and with no reserves of physical vigor or financial means to combat the famine or pestilence or the manifold attacks of disease. There is the constant difficulty also of the caste system with the divisions that it makes between the people and the bondage to place and status which it entails; a burden greater than can be realized by those who are not subject to it or in close contact with it day by day. The political controversies and agitations disturbing the people's life and preoccupying the thought of multitudes make harder the gaining of approach and attention to the missionary message. Over all is the religious bondage of the people, the heritage of superstition, prejudice and fanaticism, which however it smoulders at times is liable ever to flame up again and to break out in violent or in sullen opposition. All these forces were in operation in India and to a degree in Ceylon during the year 1921.

The Marathi Mission reported another experience of famine affect-

ing a part of its field, though happily not covering all the area or affecting all the stations. Dr. R. A. Hume writes that in nearly forty-seven years of missionary experience, during which he had observed three very serious famines and another lesser one, he had rarely known severer economic distress than in 1921 in the Ahmednagar district. The reports of the year's work at various stations reflect the interruption which the famine conditions involved: — the withdrawal of children from school, the breaking up of congregations and the general centering of thought upon the mere struggle to keep alive to the exclusion of all else. The Madura Mission and the Ceylon Mission were freed from this burden, but they also had to contend as in every year with the pressure of poverty and the bondage of superstition, with the consequent dulling of mind and hardening of heart to spiritual aspiration.

Against these backgrounds the gains of the year stand out with greater significance. Slowly but surely some of these obstacles are yielding. It is recognized each year that the difficulties from caste are lessening. In Barsi in the Marathi Mission it is recorded that a Hindu woman, close to Christianity though not a confessed Christian, let the missionaries use her yard and part of her house in the heart of a Mogalai village for a Christian school. Fourteen castes and groups of outcastes, forty-three children in all, including ten girls, from the Brahmins to the lowest caste, were here taught by a low caste Christian and his wife, with the result that an unusual spirit of friendliness was generated and there were definite hopes that some of the caste people would become Christians. In the Ceylon Mission where work is mainly among caste people of higher grade in their social standing, and where the problem of making room for the outcastes has been more difficult, it is noted that a gain in the inclusion of the lower caste and outcaste people is being secured. The review of the year in Jaffna College calls attention to the fact that each year a few of the low caste boys are added to the number of students, and while not many years ago their appearance caused a revolt and withdrawal of many of the caste students, their place in the institution is now well established and accepted. Many of the people today cordially welcome and support the movement for the education of these boys.

In the political field the Gandhi movement reached its peak with the arrest and trial of its leader and with his imprisonment, which despite some fears was effected with no outbreak and was followed by decline of agitation. Notwithstanding the great popular enthusiasm which this movement aroused and the devotion of its followers to their leader,

it became increasingly evident during the year that the educated and experienced minds among the Indian people were not in sympathy with the extreme measures that Gandhi proposed and with his underlying purpose to free India from all foreign relationship and to turn the wheels of her progress back toward her self-centered past. In the midst of a time when the spirit of a narrow nationalism was so intense and even revolutionary, and when the outbreaks involving rioting and destruction of life and property were appearing here and there in India, it is certainly noteworthy that the missionary enterprise, still so largely maintained and managed by foreigners as to be commonly accounted a foreign interest in the land, was able to make headway and to maintain itself in the respect and good will of great masses of the Indian people.

Religious fanaticism also reared its head with fresh vindictiveness in 1921. The special red hot spot was on the Malabar coast through the Moplah uprising. These Moplahs, of Arab origin, are an extreme section of fanatical Mohammedans, and their outbreak had all the fury and the unreason to be expected from such a source. The Hindus were the chief sufferers, the Christian community getting off with comparatively little injury. The hatred engendered between the Moplahs and the Hindus was very bitter. The destruction of life and property wrought desolation over a wide area, until it was finally put down by government forces. The two missionaries of the American Board, Mr. and Mrs. Dickson, who were at the time in charge of the mission work at Calicut, which after the withdrawal of the German missionaries had been taken over by the South India United Church to whose assistance the Dicksons had been loaned, maintained the traditional courage and fidelity of our missionary staff and were able to hold together the Christian community and maintain, so far as possible, the lines of Christian work.

From Ceylon also comes the record of fresh religious opposition, as there appeared a decided revival of Hinduism throughout Jaffna. While some of the leaders of that movement were no doubt animated by a sincere desire to help their fellow countrymen and a genuine belief that this could best be done by extracting elements from the ancient faith and teaching them to the rising generation, with others there was open and sometimes bitter hostility to Christianity, especially toward missionaries. In some places the mission schools were put out of commission because all the children were compelled to attend a newly opened high school in the vicinity. In order to accomplish that end a good deal of rather bitter propaganda was necessary, resulting in ill

feeling and dissension in the community. But here also it appeared that despite such opposition and mild persecution the Christian movement was able in general to press its way and go forward.

The Development of Christian Forces in the Land

Nothing is more evident or more gratifying in the story of the year in both the India Missions and in Ceylon than the development of Christian leaders, the increased activity of the Christian Church and the steady transference to the shoulders of the Christian forces of the land of the responsibility and authority for developing the work which the Missions have established.

Under the spur of the times, the efforts toward mission devolution, which have long been developing, were pushed forward and substantial gains in this direction made. More and more responsibility has been put on Indian leaders. In the Marathi Mission this advance has gone to the length of intrusting to the General Council, in which our Indian Christian leaders share, the determination as to the location, furlough, and return from furlough of missionaries and requests for reinforcements. Equal voice and vote are accorded the Indian and the foreign members.

The leadership of Indian Christians has become markedly more evident. Rev. R. S. Modak, of honored name and family in the Marathi field, has this year been acting as secretary and treasurer of an organization known as the Western Ecclesiastical Union, which, entirely under Indian leadership, has been given responsibility for the church and mission work in two or three large districts of the mission. This is a move of very great significance in mission policy.

Another Indian leader, the Rev. A. S. Hiwale, known to many of the Board's constituency in this country through his period of study and preparation here, at the time of his sudden and lamented death in 1921 was rendering distinguished service in another district. Upon his initiative and through his effort an Institute for Destitute Children had been established, in charge of himself and wife, the support being provided entirely from Indian sources, which Mr. Hiwale was able to tap. In one village in that same district, a new church was built through Mr. Hiwale's efforts, also without a cent of foreign money — windows, doors, lime, bricks, etc., being furnished by one and another person to whom effective appeal was made to share in the task.

In the Madura Mission also an able and experienced pastor, Rev. V.

Santiago, has been in charge of the large West Local Council, one of the main divisions of the mission territory. Reports of the work in that district are most impressive as indicating the ability, capacity, and devotion of leadership that were there manifested. A recent letter from Mr. Santiago relates facts concerning four different villages in which notable response is being secured.

The religious aspect of the missionary situation is conspicuous also in Ceylon where there is occurring an increasing transfer of responsibility to the Tamil people. The depletion of the staff of foreign workers has added the weight of necessity to the pressure in this direction. Inasmuch as there are now but three men in the membership of the mission, besides those who are on the staff of Jaffna College, and two of these three are now in furlough in this country, it was inevitable that the Tamil brethren should be put into positions of leadership. So it has come to pass that the care of all the vernacular schools connected with the mission is now completely transferred to the Jaffna Council of the Churches, and Tamil men are managers of the two divisions of these schools. One of these men, Rev. J. K. Sinnatamby, is also the efficient pastor of one of the leading churches of the mission, and carries the supervision of its district; all of which indicates an exceedingly large measure of responsibility and leadership.

The lay membership of the churches also is volunteering for Christian work. The Island fields, just off the coast, have been visited two or three times a year by bands of Christian workers who spend a few days in conducting meetings, visiting Hindu homes, and encouraging the resident teachers and catechists. During the week of special evangelism, which is one of the features of the year, regularly held during the moonlight season of July, bands of Christian men with their pastors, and Christian women, with their Bible women and pastor's wives as leaders, were busy in effective house-to-house visitation and all kinds of gospel meetings. Some of the leading and well-to-do business men, members of one of the strong churches, are named as active in work as well as generous in giving, one of these men being prominent as a leader of evangelistic bands and himself an effective preacher.

While these signs of increasing life and leadership among the Tamil churches in Ceylon are noted, it is at the same time deplored that others of the churches—notably some of the smaller ones—are showing little growth; in some cases seem to have little more than a name to live. The loss in foreign leadership, notably the lamented death in

1920 of Rev. Giles G. Brown, who had set himself to a systematic campaign of quiet evangelism through the towns and villages, is registered in this decline of spiritual vitality in some of the churches.

In the Educational Field

In general the field of the educational department of missionary work has suffered little from the adverse pressure of the nationalistic movement both in India and Ceylon. As is noted above, some schools in Ceylon have been closed because of opposition; similar word comes from the Marathi field also. This result has affected only the elementary and lower grade schools, concerning which it is apparent that more and more that field of education will be taken over quite generally into the hands of the state; that is to say, the Government both in India and Ceylon is moving towards a larger control of the elementary schools and a larger provision for them, so that missionary effort in this line is being more and more concentrated on schools of higher grade, the boarding and station schools, those of high school grade and the colleges. The prospect is that in the fields of lower education the missionary procedure will lead to the reduction in the number of elementary schools and effort to improve the quality and widen the range of their work in line with the report of the Commission of inquiry into Village Education which dwelt upon the possibility of making such schools community centers. Such model schools may serve as a type that will influence the development of government education in its lower departments and may reveal the value of the Christian motive and dynamic in a way to set forward the securing of Christian trained teachers for many of these government schools. The outlook is for a possibly more effective co-operation with the Government in this field of primary education.

In the field of higher education the record is of increasing opportunity and effectiveness. In the three Missions the higher educational institutions reported increasing numbers in their student body and the sense of increasing effectiveness in their work. Jaffna College and the group of schools for girls at Uduvil both give most gratifying accounts of the year that had passed. Jaffna College has grown from an enrolment of 300 in 1918 to an enrolment of 450 in January of 1922. The tone and spirit of the College were excellent. There has been a distinct revival of religious interest among the students, twelve of the boys having united with the church during the year. While it was

recognized that the new code would soon be put in force, involving the necessity of excusing from Bible study and religious exercises day scholars whose parents requested it, it was felt that the boys realized that the College was not intolerant of their faith nor forcing them to accept Christianity and that they would not be likely to desire to be excused from such exercises as they were now asked to attend. Through the influence of the boys returning to their homes and that of the teachers, many of whom were directly connected with Christian work among the churches, and through the linking up of the College with affiliated schools in all the centers of the Mission, by which arrangement the College imparts something of its spirit to 1200 boys in eight or ten schools situated from three to eighteen miles from the College, the influence of this vigorous Christian institution is widely extended. The Jubilee year of Jaffna College and the Centennial of Batticotta Seminary, from which it sprang, which are to be celebrated on the closing days of 1922, will give fresh occasion to note the value in the past and the present outlook and promise of this foremost educational institution for young men in the Jaffna Peninsula.

In the Madura Mission the American College is enlarging its effort and influence through the developing of a science department; it is also increasing its Christian work among the students in most effective ways and, in general occupies a still more influential place of leadership in the educational life, not only of Madura, but of its wide field in South India. The growth of the College in numbers, plant and equipment is indicated by the following statement made by one of its faculty, Mr. Hess: "From an institution able to carry its library in a hand bag to one with a library of 9,000 carefully chosen volumes, from a student body of 12 to the highwater mark of 393 in 1921, from two rooms to an institution of four beautifully blended Gothic and Oriental buildings, from a college accepting the hospitality of the American Mission High School, without a square foot of ground to call its own, to one with a campus of 30 acres, from an annual budget of a few thousand rupees to one of nearly a lakh and a quarter, from a poor Second Grade College to one of high rank in the First Grade of the University of Madras, from affiliation in one subject to affiliation in four, are some of the achievements of this splendid institution." The death of Rev. W. M. Zumbro, the able and devoted Principal of this College, to whom in so great degree its rapid and strong development is due, occurred October 17, 1922. The loss to the College in his taking away is beyond words to describe; and the loss is not only to the College

but to the whole field of education and all the higher interests of South India.

In like manner the important high and training schools at Pasumalai witnessed definite advances during the year, the enrolment in all departments being 867, every possible accommodation being called upon, including verandas for classroom purposes, while students desirous of studying were turned away for lack of room. During the latter months of the year eighty-five of the boys of the high school united with the church. The training college has gained new significance, not only by the increasing demand for its product of teachers, but by the movement towards establishing a union training school at Pasumalai to serve various Mission Boards and a wider area in South India. An enlarged plant, fuller equipment and some increase in staff will be necessary to make this institution fulfill the plans which Dr. Miller urges and meet the demand which is very real and which is bound to become greater as India goes forward.

The Union Theological Seminary also at Pasumalai reported a total of 117 students doing work within its walls in the different courses. There is nothing dry and dusty about the theological work in this Seminary. It is eminently vital and practical and definitely bent on qualifying its students to go out to work among their people. An illustration of its emphasis on evangelism appears in a statement made by Dr. Banninga, the head of the schools: "During the year we have tried a new experiment in Evangelism that has worked so well that we mean to continue and develop it. We call it 'Week-end Evangelism.' Each Friday a teacher with seven or eight students goes to a village or town within thirty miles of Pasumalai and throughout Saturday and Sunday they conduct meetings, house-to-house visitation and personal work. These meetings have infused inspiration both in the local workers and in the congregation, and at the same time the experience trains the students for this kind of work. We have many more invitations than we can accept. We never cease to emphasize the fact that spiritual life and personal work are prime requisites for all Christians. Both students and teachers have done much work in the Kallar Nad where the people of the robber caste are showing such a keen interest in higher and better things."

This institution also opens its doors for an annual Ministers' Conference. In 1921 there were over 100 present representing different Missions from the Anglican, Methodist, Wesleyan and Lutheran churches, as well as those connected more directly with the Madura Mission.

The Capron Hall School for girls, in another section of Madura City, had also the largest number of students in the history of the institution, 511; and a splendid spirit was pervading the school.

The United Theological College at Bangalore, an institution for the fuller training of the more able and more highly educated men fitting themselves for the pastorate, had a very critical year in 1921, due to a shortage both of staff and of finance. The situation compelled declining to admit new students at the beginning of the year. In July 1922 the staff was somewhat restored and the work of this College is now going on in more normal fashion.

The Marathi Mission does not maintain a separate college, making use of the higher institutions provided by other Boards for the students of its schools who go on for more advanced education. The two high schools at Bombay and Ahmednagar, the Divinity College and the Union Training School at the latter city, the higher Girls' Schools at Bombay, Ahmednagar and Sholapur and the boarding and day schools at the stations comprise the higher educational work of this oldest of the Board's Missions. Both in numbers and in work these schools were able to render exceptional service to the mission enterprise during the year under review.

An event of the year in the Madura Mission was a visit from the Minister of Education for the Madras Presidency, the Hon. Rao Bahadur A. P. Patro. His presence, both at the institutions at Psumalai and at the American College in Madura, made a red-letter day in the progress of these higher educational institutions, and his words of appreciation and approval were significant of the hold that the educational arm of our missionary work has secured in that territory. Such recognition was wonderfully reinforced by the action of the Madras Presidency Legislative Council in 1921, when it overwhelmingly defeated, by a vote of 64 to 13, the proposal to adopt a conscience clause which would have compelled all educational institutions receiving government grants to make optional attendance of the students on religious exercises or in classes where religious instruction is given.

This action was the more significant and impressive, coming as it did when the Gandhi anti-foreign movement was at its height and the people of India were being called upon to cut themselves loose from all foreign educational institutions, even without regard to their religious associations. The impressive fact is that notwithstanding all this anti-foreign agitation, the number of students has been steadily

increasing in the higher educational institutions such as are represented at Madura and Pasumalai, at Bombay and Ahmednagar.

The Ministry of Medicine

To the medical arm of mission work in the fields of India and Ceylon the year 1921 was in general a normal year. The number of patients increased at the hospitals in Wai and Ahmednagar in the Marathi Mission, at Madura City in the Madura Mission, and at Inuvil and Manepay in Ceylon. The McLeod Hospital for Women at Inuvil reported 15,000 dispensary patients during 1921 and 2700 in-patients, with 722 maternity cases. These figures give a hint as to the scope of the work and the reach of its influence over a wide area and in a multitude of homes. Similar word from the Ahmednagar Hospital reports it is working to full capacity, seldom having an empty bed. During the absence of Dr. Ruth Hume on furlough in this country, Dr. Clark was in charge of this institution. Wai Hospital with three physicians now in residence, Dr. and Mrs. Beals and Dr. Walter Hume, has "the best year yet," with 756 in-patients and 14,457 out-patients in the dispensary. Many of these patients have come several hundred miles, most of them for surgical treatment. Nearly one-third were eye cases. To the Albert Victor Hospital in the Madura Mission came Dr. Edward Wilder to relieve Dr. Van Allen of a load which had grown too heavy for him and to help maintain the high position and the wide influence of this hospital. The new hospital for women under Dr. Parker across the road from the Victor Albert Hospital is proving its value and extending its comforts and its help to an increasing multitude of suffering women and adding to the ministry of healing the ministry of sympathy and Christian affection.

Union Enterprises

The report of every year from these fields must include at least a reference to the pressure towards Christian union, both in the form of co-operation in the maintenance of institutions and in the efforts to bring together different bodies of Christians that have grown up under the work of different Missions into one church body and Christian fellowship.

In 1921 the Ahmednagar Divinity College made its beginning at real united work with the coming of Dr. Macnicol, a representative

of the United Free Church of Scotland Mission to help on its staff of instruction. Mr. Robertson of the same Mission began work at the opening of 1922 in continuance of this effort at union in the training of the ministry. Though but in its beginning, it is hoped this project of joint effort at pastoral training may grow to include other Mission Boards and church communions and result in greater economy and efficiency.

The question of union between the South India United Church and the Anglican Mission is still being considered. There has been universal surprise that the two bodies were able to get so close together. Present recommendations look to a union formed on the basis of a constitutional episcopacy in which the government is virtually vested in the councils and in the assembly, while the bishops have limited powers with regard to ordination, discipline and faith. The matter is still in the stage of discussion and consideration, but it is felt that some real progress was made during the year being reviewed. There are genuine difficulties in the way of such union lying deeper than surface prejudices and inertia. Whether these difficulties can be met so that principles and convictions on both sides may not be ignored or over-ridden is the question which has yet to be answered.

Another proposal for church union looks to the joining of all the Presbyterian and Congregational churches to form a United Church in India without any denominational or Western designation. It is felt that these two bodies could unite on simple and Indian lines and that later other churches might be led to join this organization. In these and other ways the movement towards getting together is making some advance.

With the Robber Castes

Any report on mission work in India at present must make special mention of the efforts for the robber caste people. In both the Marathi and the Madura Mission the work for this caste is moving forward strongly and with really manifest results. At the Criminal Tribes Settlement in Sholapur in the Marathi Mission there were during 1921 about 4,000 men, women and children and a staff of over 100 superintending and teaching them. The Settlement has been greatly developed in its physical side, with a new school house, blocks of teachers' houses, roads leading to the Settlement laid out and put in better order. An effort at segregation of the worst families in the caste has been made

so that supervision could be more strict and for the others could be lessened. During the year 1921 because of famine reasons 300 famine-stricken people allied with the robber caste were brought to Sholapur. The contrast between them, fresh from their disorderly and wandering life, and those who had been under the training of the Settlement was very marked and gave new courage to the workers. The problem of famine conditions made difficult the finding of work for all these people, but through the aid of the mill managers who, in one case, opened a mill for night work, giving employment to a considerable number, and through the famine relief work, laying out roads and making drains, all were somehow provided for.

In the day and night schools of this Settlement there are over a thousand children and young men; over thirty Christian teachers in the Settlement schools. The work in these schools is being developed, new lines such as manual training being introduced, and the hope is to make the schools more and more practical so that the people shall see the advantage of them.

In the Madura Mission the robber caste people go by the name of Kallars. The Government has here adopted a way of dealing with the Kallars which is believed to have great possibilities. Five or seven villagers have been chosen to stand sponsor for each of these Kallar villages and they are required to maintain four pledges which they make:

1. To keep the village clean.
2. To send their children to school.
3. To hand over those guilty of crime.
4. To prevent their fellow-villagers from going out on thieving expeditions.

The service of the Madura Mission to these Kallar communities comes through the appointment of certain ones from the Mission and church as managers of the schools established in these villages. About 3500 pupils are now studying in these schools, with 150 more studying in mission boarding schools and rapidly learning to live like Christians. Fifteen of these Kallar caste youth are in training to become teachers to their own caste people. Mr. Lorbeer says concerning this work that those who are disposed to discount any such radical change of habits as is reported must remember that for seventy-five years teachers, pastors and missionaries have been preaching truth and honesty in the Kallar country. The school youth of the earlier years are the leaders of today. On this foundation only has the present advance been possible.

Various activities have been set in motion for the cultivation of these people, notably athletic groups and Boy Scouts, the latter a form of activity which appeals greatly to the Kallar boys. The workers in this field are immensely cheered by the results that are being attained. They have a slogan, "The Kallar country for Christ by 1925" and they sincerely feel that the movement is so strong and widespread that it looks as though such a victory might be won.

Thus the year 1921 has seen real achievement in spite of many adversities and difficulties in the Board's fields in India and in Ceylon. As one takes a general look over the field and seeks to evaluate the conditions which are observable as the year closes, there seems abundant cause for gratitude and rejoicing. The report from the Marathi Mission for the year closes its introductory chapter with the following paragraph which may serve to sum up the general situation in the midst of which these Missions moved forward from 1921 to 1922:

Although the political unrest occupies so much attention both in India and at home, there are in reality numerous quiet revolutions in process — revolutions in education, in the position of women, in the social structure, in sanitation, in religion, in fact, throughout the whole fabric of Indian life. Two out of the three presidencies have granted the franchise to women. Temperance is making great strides, its progress being helped by the touring of "Pussyfoot Johnson." Caste has received severe blows, and the depressed classes are gradually making themselves felt. Many Municipal Councils (Boards of Aldermen) contain a member from the depressed classes, appointed by Government. Indian Christians are making an honored place for themselves. Several of them were elected as members of the new Legislative Assemblies. Christianity is spreading steadily, both openly among the low castes and secretly among the high castes. It is well known that there are secret societies of caste men who are Christians at heart but have not the courage to confess it openly and to associate themselves with the present Christian Church, which is so largely composed of those whom they have been taught to regard as "untouchables." Among various sects and sections of Christians there is a healthy and growing spirit of unity and co-operation. The tendency is to minimize the differences and magnify the points of similarity in faith and doctrine. "The United Christian Church of India" is only a vision and hope so far, but may materialize more quickly than we think possible.

Institutions of the India and Ceylon Missions

EDUCATIONAL AND SOCIAL

Ahmednagar: American Deccan Institute. (Marathi). Founded by David C. Churchill, a graduate of the Massachusetts Institute of Technology, who went out in 1907. Superintendent, Mr. S. Smith. It aims to do for the poorer classes of India what Tuskegee does for the negro. This year 30 boys are learning trades and living in a hostel in the compound. The weaving department has removed to other premises and new management. A good deal of building work has been undertaken for this and other missions, relieving missionaries of many of the cares connected with their buildings.

Ahmednagar: Bible Training School for Women. Miss Gertrude Harris, principal. Enrolment 16. It aims to train Bible teachers for schools and Sunday-school teachers as well. The site has been chosen for a building to house it adequately.

Ahmednagar: Boys' High School. Mr. Charles H. Burr, Principal. Enrolment 597, of whom 261 are in the Vernacular Department and 336 in the High School. One of the departments, the **Sir D. M. Petit School of Industrial Art**, has been shifted to a compound outside of the city, making possible alterations and improvements in classrooms. Harris Hall houses 80 boys who have been reorganized into squads; their Council deals with all matters of rules and discipline in the hostel.

Ahmednagar: Common Schools. Five ordinary schools with an enrolment of 131; three **Farrar Schools** with an enrolment of 260 girls. These were named for Miss Cynthia Farrar who came out in 1827 and was the first to start schools for girls in Ahmednagar. Mrs. Henry Fairbank, Superintendent.

Ahmednagar: Divinity College. (Union). Rev. Henry Fairbank, President. This was founded over 40 years ago as a theological seminary by Rev. R. A. Hume. The past year the United Free Church of Scotland Mission has joined the American Mission in this work. Enrolment 20; 7 instructors. Of last year's graduates one is con-

nected with the Criminal Tribe's Settlement in Sholapur, one is a missionary of the Gospel Spreading Society in Bombay, another a teacher in the Union Training School at Ahmednagar.

Ahmednagar: Girls' School. Miss Clara H. Bruce, Principal. Enrolment 247. Includes High School, Vernacular School, Kindergarten and Domestic Science Department. A year has been added to the vernacular course to meet the requirements of training schools, student government has been attempted for the first time, and an Alumnae Association has been organized.

Ahmednagar: Union Training School. Rev. W. S. Deming, Principal. Enrolment 47 in Training School proper, 213 in the Model Primary School. There are numerous social and religious activities such as Boy Scouts, C. E. Society, drill, games, and a farm which affords the boys practical instruction and exercise. This year a yearly re-training conference was begun: 42 village teachers gathered for a two-week intensive training course.

Aruppukkottai: Boarding School. (Madura). Rev. and Mrs. F. E. Jeffery, Principals. Enrolment 169 boys and girls. A hostel to accommodate 50 boys of the Robber Caste has been erected at Government expense in conjunction with the school. The Government is paying the scholarships of these boys. It is ready to do the same for 50 girls of the same caste as soon as a hostel can be erected for them. It has adopted the policy of getting as large a number of this caste into our boarding schools as possible, as it recognizes their value as places for character building. **Hindu Girls' Schools:** 3, with an enrolment of 341. **Village Schools:** 59, with an enrolment of 2140 and 71 teachers.

Bangalore: United Theological College. (Madura). Founded 1912. David S. Herrick, President. Number of students reduced this year to 17 on account of shortage in staff and in funds. In July, 1922, new students were admitted as usual.

Barsi: Schools. Rev. R. S. Rose, Supervisor. Six schools with an enrolment of 201. The outstanding feature of the schools of Barsi and the Mogalai is the attendance of caste children. In Barsi itself the main school is made up of 18 children from 5 castes who attend the

Sunday School as well as the week-day sessions; a branch school is conducted for the Criminal Tribes children. In one village 14 castes and groups of outcastes, 43 children in all, are taught by a low-caste Christian and his wife. In six other villages *Hindus* are begging us to open *Christian* schools.

Bates Workers' Schools. 15, enrolment 226 boys, 107 girls. Mr. Charles S. Bates personally has supported 25 workers since 1916.

Battalagundu: Boarding School. (Madura). Rev. and Mrs. Burleigh V. Matthews, Principals. Enrolment 125, of whom 103 are boarders, 67 boys, 36 girls. We take much pride in our 10 little Kallar girls. **Hindu Girls' Schools:** 5, with an enrolment of 178. **Village Schools:** 62, enrolment 2816, 85 teachers.

Bombay: Blind School. (Marathi). Founded in 1900 by Miss Anna L. Millard, present Principal. Enrolment 51. Struck by the number of blind children in the famine relief camps in 1900, she started a class of three which grew so rapidly that the Government helped out with a yearly grant and finally offered a free site and half a lakh of rupees towards a permanent building which was completed in 1919 and is now in use. Both Marathi and English Braille are used and all sorts of handicrafts taught. Three girls took prizes this year at a contest at the Indian Academy of Music.

Bombay: Byculla High School. (Marathi). Rev. William Hazen, Principal. Enrolment 279, 203 boys, 76 girls, 145 boarders. The Clarke-Abbott School maintained for 15 years as a school and home for small boys by Dr. and Mrs. J. E. Abbott has now been combined with the High School. As a result of readjustments the school now consists of a Kindergarten with 64 pupils, a Primary School with 114 under 6 teachers and a Middle and High School with 101 under 7 teachers. A hundred boys are boarders in Hume Hall and the Clarke-Abbott Home and fifty girls are boarders in Bowker Hall. **Day Schools:** 8, with an enrolment of 593.

Ceylon: Jaffna College. Rev. John Bicknell, President. Enrolment 490. The year 1922 marks the completion of 50 years of the history of the College and 1923 the completion of 100 years since the founding of Batticotta Seminary. Therefore the last day of 1922 and

the first two of 1923 were set aside for a celebration of these anniversaries. The Hunt Building, a new dormitory, has been completed and a new row of classrooms is well under way. Manual training has been introduced in the Second and Third Forms. Tamil has been added to all classes. In 1918 three English schools were affiliated with the College; this year the English schools at Chavagacheri, Tellipallai, Kangesanturi, Atchuvely, and Udupiddi, the remaining English schools, were also affiliated with it. The **Elementary Schools** of the district number 30 with an enrolment of 1641 boys and 1207 girls.

Ceylon: Manepay Day Schools. 2 Secondary, 308 boys, 64 girls; 14 Primary, 838 boys, 533 girls.

Ceylon: Tellipallai Boys' Boarding School. Mr. W. E. Hitchcock, Principal. Enrolment 267. It has finished a successful year. In the Industrial Department many boys earn a fair amount toward their tuition. Sets of furniture for the Uduvil church, the Manepay Kindergarten and the Kodaikanal school were completed this year. **Elementary Schools:** 11, with an enrolment of 672 boys and 668 girls.

Ceylon: Tellipallai Training School celebrated its 60th anniversary in 1920. It had been merged for five years with a United School at Kopay, but the Government is taking over the school, though a special hostel for Christian boys will be maintained.

Ceylon: Udupiddi Girls' Boarding School. Miss Mary F. Houston, Principal. Enrolment 65. It is a vernacular school. Its C. E. Society contributes toward the support of one girl in the school. A room for sick children is greatly needed. Miss Ruth Holland, in charge of the Domestic Science Department, died suddenly during the past year. **Day Schools:** 2 Secondary, 13 Primary, enrolment 1318.

Ceylon: Uduvil Girls' Boarding School. Founded 1824 by Mrs. Miron Winslow. Miss Lulu Bookwalter, Principal. Miss Eliza Agnew was principal for 40 years, Miss Susan Howland for 30. Enrolment 763, Staff 38. The Vernacular School has an enrolment of 183, the English School of 376, the Training School of 26, and the Practising School with its Kindergarten of 178. The Training School prepares

the girls to teach in a vernacular boarding school or village school. Each graduate must sign a bond to teach five years. A classroom block has been built and a new dormitory formally opened. An educational clinic or test is a new feature of the school's activities. Girl Guides and an Alumnae Association have been recently organized. Thirty-nine girls joined the church this year. **Primary Schools:** 6 in all, with 3 kindergartens, with enrolment of 732.

Ceylon: United Training School at Kopay. Enrolment 11. This was organized about five years ago and the quality of instruction has been superior to that of the separate schools, but the lack of a resident missionary means the lack of close supervision.

Dindigul: Boarding School. (Madura). Rev. and Mrs. W. P. Elwood, Principals. Enrolment 148, of whom 112 are boarders, 60 boys, 52 girls, staff 5. **Hindu Girls' Schools:** 5 with enrolment of 408, 18 teachers. **Village Schools:** 35, enrolment 1642, 53 teachers.

Jeur: Village Schools. 8, with enrolment of 197 boys, 34 girls.

Kodaikanal: School for Missionary Children. (Madura). Founded 1901. Dr. Wilson, Principal. The Marathi, Madura, and Jaffna Missions all co-operate in the conduct of this school. A number of missionaries now on the field received their early training here. There was a great increase in attendance during 1921 — the number reached 76 and three new teachers came out in February to join its staff.

Kolgaon Village Schools: (Marathi). 13, with enrolment of 319 boys, 23 girls.

Konganadu Village Schools: (Madura). 4, with enrolment of 138 boys, 12 girls.

Madras: Woman's Christian College. (Union). Founded 1915. Miss Eleanor McDougall of London University, President; Miss Edith Coon (W. B. M.) Vice-President. Twelve Mission Boards have co-operated in its support from the first year. Incorporation completed in the school-year 1919-20. Affiliated with Madras University. Starting in a rented house, the college began its second year in its own buildings on a campus of ten acres, but in 1921 its 120 stu-

dents filled these to overflowing . A dormitory is needed and a science building is an urgent need. Its students are mostly graduates of mission schools. In 1920 the only first honors given in the university examinations went to graduates of the Woman's College. A new venture is a Training College, which has had a successful year.

Madura: American College. Founded 1881. Acting-President, Rev. William W. Wallace. President William M. Zumbro, who had been connected with the College since 1894, in charge since 1900, died Oct. 17, 1922. In this time and through his efforts, largely, it has grown from a student body of 12 to one of 460; from a weak, second-grade college to one of the very first rank; from two rooms to four beautifully blended Gothic and Oriental buildings, with a library of 9,000 volumes and a campus of 40 acres.

Madura: Capron Hall Girls' School. Founded 1835. Miss Mary T. Noyes, Principal. Enrolment 543, the largest number in the history of the school. In Capron Hall are two distinct schools: a Normal School with three departments of training, and its complete Model School; and a Secondary School beginning with Fourth Grade and ending with the High School. A new Recitation Hall and a dormitory are urgently needed. A special kindergarten training class was started again by Miss Gertrude Chandler who is in charge of the kindergarten. **Hindu Girls' Schools:** 4, with enrolment of 466 pupils, 23 teachers.

Madura: Lucy Perry Noble Institute. Established 1892. Miss Eva M. Swift, Principal and Founder. Enrolment 83. This is a Bible School of Evangelism, with Training, Industrial, and Extension classes. A course in Home Nursing was begun in 1920. The students practise what they have learned in the city and surrounding villages. Its new site at Rachanyapuram gives room for agricultural work. The Esther Barton Assembly Hall and Belle M. Spence Memorial were dedicated at the close of 1920.

Malabar Schools: (Madura). Rev. and Mrs. James H. Dickson in charge 1919-1922. The supervision of the former Basel Mission work was taken over in 1919. There are three High Schools with 1,671 pupils, six Higher Elementary Schools with 2,302, forty-two Elementary Schools with 5253, and one Training School with 80 stu-

dents — a total of 9,306. Also two orphanages with 102 children. These are all housed in 52 buildings with a staff of 352 teachers. An illiterate Christian is unknown in Malabar. The Bible is regularly taught.

Manamadura: Boarding School. (Madura). Rev. and Mrs. E. Holton, Principals. Enrolment 64, 42 boarders, 26 boys, 16 girls, 4 teachers. Much attention is paid to the religious life of the pupils; 15 are under instruction for admission to communion. **Hindu Girls' Schools:** 4, with an enrolment of 123 and 8 teachers. **Village Primary Schools:** 22, with an enrolment of 715 boys, 34 girls, 27 teachers.

Parner Village Primary Schools: (Marathi). 12, with enrolment of 204 boys, 44 girls.

Pasumalai: High and Training Schools. (Madura). Founded 1875. Rev. John X. Miller, Principal. Enrolment 867. This is divided into 4 departments: the Elementary School, High School, Normal Training School, and Vocational School, the last named having been opened this year. All boys of the Elementary and High Schools are required to take Agriculture for 2 years and woodwork 2 years as extra subjects. All girls take sewing. The boys of the Vocational School are beginning to do the school printing, building, repairing, weaving, stitching, and to raise most of the food used in the Boarding Halls. Student Monitors have many of the responsibilities and duties of under-masters. One hundred students united with the church during the year. The Training School has devoted itself to the training of undergraduates. Plans have been sanctioned by the Mission which would provide for a Teachers' Training College. **Model School:** 253 pupils.

Pasumalai: Union Theological Seminary. Founded 1842. Rev. John J. Banninga, Principal. Enrolment 31 men, 16 women, besides 70 Training School students taking Bible courses, making a total of 117 who are doing work in the Seminary. During the past year a new experiment has been tried: each week 7 or 8 students with a teacher spend Saturday and Sunday in conducting meetings and making house to house visitations in some town or village of the district. Over 100 were present at the Ministers' Conference held here this year.

Publications: The Marathi Mission carries the chief financial responsibility and the entire editorial responsibility of the **Dynanodaya**, an Anglo-Marathi weekly, now in its 79th volume, which has recently become the organ of 7 missions. **The Kindergarten Song Book**, published by the Marathi Mission, is now out and in use in the Kindergarten Training School in Sholapur and in many kindergartens. The **Lenox Press**, Pasumalai, under Mr. Banninga's management, did a great deal of work for the Government Courts in Madura and for the various Mission institutions. Contributions from the profits of the Press have been made to Evangelistic work in the district. Work on the 12th edition of the **Marathi Hymnal**, edited by Miss Emily R. Bissell, has been completed. **The Morning Star**, a weekly conducted by the Ceylon Mission, pays its way and adds to its working capital. Mr. W. E. Hitchcock manages that and the Mission Press which has published a history of the Mission and a series of stories for children recently. The **Tamil Lexicon** has reached the stage of revision, the preliminary selection and definition of words having been completed in 1919 with a list of 81,042 words. Its range is wide, including the language of the Tamil classics, technical terms in the sciences, provincialisms, colloquial expressions. Rev. J. S. Chandler of the Madura Mission has been its editor for nine years.

Rahuri: Boarding School. (Marathi). Rev. W. O. Ballantine, Principal. Enrolment, 251 of whom 113 are boarders. The Boy's and Girls' schools were amalgamated in 1920. Several Bhil children are in the upper classes; 13 Waderi boys attend regularly. The Kindergarten School, with 56 pupils, earned a Government grant of 300 rupees this year. **Village Primary Schools:** 25, with an enrolment of 482. All the school children of the district have been visited and their progress noted.

Satara: Boarding School for Girls and Boys. (Marathi). Miss Belle Nugent, Principal. Enrolment 109, of whom 67 are boarders; 11 years ago there were only 8 boarders. Two new dormitories were erected in 1920: the W. M. B. I. gave that for the girls and the trustees of the N. M. Wadia's estate the cost of the boys' hostel. **Common Schools:** 6, with enrolment of 274.

Sholapur: Boys' School. (Marathi). Founded 1900 by Rev. Lorin S. Gates who died Sept. 7, 1922. Rev. Richard S. Rose, Prin-

cipal. Rev. Lorin H. Gates, its Principal for 6 years, died April 8, 1921. Enrolment 154, of whom 102 are boarders. The school takes its pupils only as far as the fourth standard vernacular. The Boy Scout troop was the first in Western India. **City Primary Schools:** 5, with enrolment of 117 boys, 95 girls.

Sholapur: Girls' School. Miss Esther B. Fowler, Principal. Sometimes called the Woronoco School after Miss Fowler's home town. Enrolment 123. Divided into Vernacular and Anglo-Vernacular departments, and every year there is a group of Brahmin students. **Village Primary Schools:** 7, with enrolment of 117 boys, 11 girls.

Sholapur: Mary B. Harding Kindergarten Training School and Josephine Kindergarten. Founded 25 years ago by Miss Mary Ballantine Harding, who died Jan. 4, 1919. Miss M. Louise Wheeler, Principal. The Training School is pronounced by a Government educational officer the very finest educational institution of its kind in Western India. Enrolment 12. Three kindergartens with a total enrolment of 150 are connected with it: the Baby Kindergarten for children of $2\frac{1}{2}$ to 4 years, to whom a cup of milk is given each morning; the Infant Kindergarten—4 to 6 years; Connecting Kindergarten—6 to 7 years. Miss Harding's school friends have recently given a scholarship in her name.

Sirur: Beverly Boarding School for Girls. (Marathi). Mrs. E. H. Felt, Principal. Enrolment 84. A fine dormitory was given the school by the Beverly, Mass. Circle. The new Boarding Mistress has worked wonders with the girls this year.

Sirur: Byington Boarding School for Boys. Rev. Edward H. Felt, Principal. Enrolment 103. A large dormitory houses the big boys, while in 1920 a Little Boys' Home was started with 30 little fellows under the care of a motherly woman. The boys attend the school of carpentry which was founded by Mr. Winsor as the pioneer enterprise of the kind in the Mission. **Village Primary Schools:** 9, with enrolment of 159 boys, 47 girls.

Social Service: Abbott Home: (Wai). Miss Anstice Abbott years ago established a home for destitute widows in Bombay; taught them sewing, embroidery, domestic science, and sent them out as teachers,

Bible women, ayahs or to be married to Christian husbands. This grew to be a splendid institution, and when Miss Abbott left India was transferred to Wai to the care of Mrs. M. L. Sibley (who was drowned May 22, 1922). Miss Jean P. Gordon now in charge. There are 12 widows and 40 children in it. **Baby Farm**, Sholapur: Twenty-one tiny orphans keep one woman's hands full to keep clean, dressed and dosed and made ready for kindergarten every morning. **Chapin Home** (Ahmednagar): Eight widows and six children under the care of Mrs. R. A. Hume make lace and weave rugs; one is a teacher in a city school, another has charge of a day nursery. **Criminal Tribes Settlement**, Sholapur: There are now two of these and they are called the Sholapur Industrial Settlements. Mr. H. H. Strutton and Rev. Arthur A. McBride in charge. The work was undertaken some years ago at the urgent desire of the Government. There are at present about 4,000 men, women, and children and a staff of over 100. About a third work in the cotton mills, earning a fair support and forming habits of industry. Caste juries prescribe punishments and fines that have the sanction of immemorial practice. Inspectresses impress on all the simple rules of cleanliness, sanitation, hygiene. A new step has been the placing of sixty of the worst families in an inner wire enclosure where supervision can be more strict so that some of the restrictions can be removed from those who show they can be trusted. Miss Ella C. Hoxie has come to take charge of the educational work. There are over 30 Christian teachers in charge of the 1000 children and young men in the day and night schools.

Tiramangalam: Boarding School. (Madura). Rev. and Mrs. R. A. Dudley, Principals. Enrolment 151, 128 boarders, 92 boys, 36 girls, 6 teachers. **Hindu Girls' Schools:** 2, enrolment 77. **Village Schools:** 51, enrolment 2,044, 1,914 boys, 130 girls, 72 teachers.

Vadala: Boarding School. (Marathi). Mr. R. W. Fairbank, Principal. Enrolment 276, 159 boys, 117 girls, 140 boarders. There is a hostel for Christian boys and one for Hindus and Mohammedans. A rather large farm connected with the school reduces the cost of the boarding establishments. One of the school's noteworthy features is the fine kindergarten, the children in which are drawn from 10 castes. **Village Schools:** 41, enrolment 876, 626 boys, 250 girls.

Vellore: Woman's Missionary Medical College. (Union). Founded 1918. Dr. Katherine B. Scott, Board representative. En-

rolment 67, from the Deccan, South India, and West Coast. The first class to complete the course graduated this year — about 20 in number. The Government acquired 200 acres of land for the school. A bequest from Mrs. John D. Rockefeller's estate supplies the money for the main scholastic building; the first dormitory will be provided by Tremont Temple Church, Boston. In 1919 Vellore sent up 14 for sub-assistants' examinations, all of whom secured passes. In 1921 a Vellore junior outranked the men students from six Presidencies in the Government examination in anatomy and was given a gold medal.

Wai: Boarding School. (Marathi). Miss Jean P. Gordon, Principal. Enrolment 117, 90 boys, 29 girls. A fine new building is increasing the efficiency of this school, the W. B. M. defraying half the cost and the Government half. **Common Schools:** 9, with enrolment of 291, 117 boys, 174 girls.

MEDICAL

Ahmednagar: American Hospital for Women and Children. (Marathi). Built 1904. The outgrowth of a dispensary opened by Dr. Julia Bissell in 1895. Dr. Ruth Hume, Physician in charge; Miss Elizabeth Johnson, Superintendent of nurses. Capacity, 58 beds. Patients in hospital and dispensary during year, 9,872. The plant consists of a fine, large, two-story stone hospital building with wide verandas, a small isolation building for cholera, small-pox, etc., a Nurses' Home, built of brick with money given by the trustees of the Wadia Estate, and a bungalow for the American staff. Through the generosity of the Women's Service Club electric lights are being installed.

Bombay: Good Will Dispensary. (Marathi). Dr. Gurabai Karmakar, a graduate of Philadelphia Medical College, conducts this dispensary, and in spite of poor health has treated 4825 patients the past year, besides looking after the health of the Bombay Mission schools and visiting a few patients in their homes.

Ceylon: Green Hospital, (Manepay). No foreign physician as yet. Mr. Samuel Mills, a native of Ceylon, is carrying on the work as he can. Dr. William J. Jameson will take charge in 1923.

Ceylon: McLeod Hospital for Women and Children. Dr. Isabella H. Curr, Physician in charge; Miss Elizabeth Hansen, Superintendent of Nurses. During the past year there have been 2732 hospital in-patients, 5237 new cases treated at dispensary, 8989 repeats, 541 visits to villages. The Centennial Cottage was opened in 1916 with 4 private wards, bath-room and kitchen, and another on the same plan is in process of construction this year. The Maud and Alice Nurses' Training Home contains 28 girls. It needs an upper story extension.

Leper Asylums at Manamadura and Sholapur: These are financed by the Mission to Lepers but are supervised by American Board missionaries. At the Dayapuram—"City of Mercy," Manamadura, work on the new buildings has been going on during year; one of these is a home for untainted children from leprous homes. About 150 lepers are cared for here. At Sholapur there were 27 men, 20 women and 2 children this year. The asylums offer homes and careful attention to the afflicted and are a means of protection for those who have not contracted the disease.

Madura: Albert Victor Hospital. Dr. Edward W. Wilder, Physician in charge, succeeding Dr. Frank Van Allen (1888-1922). Medical work began here in 1849. The hospital was built by the contributions of Indian friends with an endowment of 24,000 rupees raised in India. During the past year there have been 664 in-patients, 22,428 treatments.

Madura: American Hospital for Women and Children. Dr. Harriet Parker, Physician in charge. Miss Mary Rogers in charge of Training School for Nurses, the enrolment in which has been 30 this year. A dispensary was built and medical work for women begun in 1885. Dr. Pauline M. Root began the erection of a small hospital nearly five years later. The present building is in three connecting blocks, two stories high, of brick and steel, with hollow-tiled floors. The cornerstone was laid 1916 during the visit of the American Board deputation. The last of the out-buildings in connection with the hospital have been completed this year. There have been 1296 in-patients, 12,696 new cases in hospital and dispensary, 13,992 treatments in all. Baby Welcome Rooms have been opened in many places where children can have simple remedies applied and these direct many to the hospital.

Rahuri: Dispensary. (Marathi). Dr. W. O. Ballantine in charge. About 6,000 patients have been treated during the year.

Wai: N. M. Wadia Hospital. (Marathi). Drs. Lester and Rose Beals in charge. In-patients 756, out-patients in the dispensary, 14,457. Most of the cases have been surgical, nearly a third eye-cases, cataracts alone, 139. An admirable modern hospital: up-to-date Maternity Ward, out-of-door Tuberculosis Ward. Only three Indian nurses; American nurses needed.

STATISTICAL SUMMARY FOR INDIA AND CEYLON

Stations 28; outstations 697; population of the field 4,305,000. The missionaries: ordained 34; unordained 12; wives 43; single women 42; total missionaries 131; associate workers 17. The native force: ordained preachers 81; unordained preachers 185; teachers 1,463; Bible women 143; other workers 205; total workers 2,077. The church places of regular meeting 748; organized churches 120; communicants 20,476; added last year 1,568; total constituency 51,236. The Sunday School 512 with a membership of 21,047; Christian Endeavor Societies 351 with a membership of 12,279. The educational work: Theological and training schools 12; students 939; colleges 2; students 435; secondary schools 23; pupils 3,971; primary schools 507; pupils 27,892; kindergartens 13; pupils 777; total schools 564; total under instruction 34,367. The native contributions: for Christian work \$18,222; for education \$41,894; for other purposes \$1,403; total \$41,619. Medical work; Hospitals 6; in-patients 4,922; dispensaries 9; patients 32,045; total treatments 88,929.

